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Vgadi

ENGLISH
April 2008



Jwala Central Trust
Hyderabad

Sri Jwala Trust
Chennai

నాల్గవేది News Letter

సుదర్శన జ్యోతి

Sudarsana Jyothi

సాత్తాశాసన జ్యోతి



ACTIVITIES IN APRIL

His Holiness Sri V.V. Sridhar Gururji



మంగళం గురు బోధాన మహానీయ గుణాత్మనే
నర్వహిత శరణ్యాయ పాదురూపాయ మంగళం

YANTRA POOJA AND VARAHA JAYANTHI

Under the auspices of "Sri Jwala Trust", Chennai & "Sri Jwala Central Trust", Hyderabad H H PoojyaSri V V Sridhar Gururji will perform a "Yantra Pooja" for Lokakshemaratham on Sunday 13th April 2008 at Chennai. The following are the details

VENUE Sri Sampath Kumar

Flat D VASUVI TRANQUIL Apts, No 12, V C garden 3rd Street,
Mandaveli, Chennai - 28. Phone 044-24640999

Time 4:00 PM onwards

Please contact Sri Kuppa Rao (09444066669) for Sri Gururji's personal appointments and any other additional information.

All are invited. Please pass on this message to all like minded individuals.

H H PoojyaSri V V Sridhar Gururji will perform a "Varaha Homam" for Lokakshemaratham on the occasion of "Varaha Jayanthi", Friday, 25th April 2008 at the following venue

VENUE Sri Rajaraman

Flat No 302, Padma Plaza, 6-2-101/6, New Bhoiguda.
Secunderabad -3, Near Bhoiguda Petrol Bunk

Phone 9848023268 (Vishnu)

Time 4:30 PM onwards

All are invited. Please pass on this message to all like minded individuals.

JAYA JAYA SRI SUDARSANA

-Management Committee

నర్వహారి ఉగాది శుభప్రదమై
నకల సౌభాగ్య కారకం కావాలని
శుభాకాంక్షలతో

ఎమ్మెర్ లాజిస్టిక్స్ (ప్రై) లిమిటెడ్

స్టివిడోర్స్ మరియు హేండ్లింగ్ ఏజెంట్స్

డోర్ నెం. 30-07-47, 1st Floor, Womens Indian Associan Mansion

Opp. మాన్ వూడ్ ఎక్స్, డాబాగార్డెన్స్, విశాఖపట్నం.

ఫోన్ : 2540855 / 866 / 867 ఫ్యాక్స్ : 2567927



సుదర్శన జ్యోతి

Sudarsana Jyothi



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MUKHACHITRA PRASASTHI

Mukha Chitra Prasasthi

"Moha Moola bahu soolaprada
Tyagahu Tama Abhimaan
Bhajahu Rama Raghunayaka
Kripa sindhu Bhagawan"

- Sant Tulesi Das
(in Ramacharita Manas)

"Leave your ego and dark pride, that
is the source of ignorance, and will
subject you to great perils. Hence drop
it and pray Lord Rama, the ocean of
grace, and the supreme divinity, the
Raghunayaka"



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Golden Quotes

"Deha Drishta Tu Dasoham
Jeeva Drishtya Twadamsakah
Atma Drishtya Twameyvahamithi
Mey Nischitamathi"

Hanuman to Lord Rama

"at the body level, I am your
servant, as a living being I am a
constituent part of you, at the
soul level I am none other than
you, this is certain in my mind"

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Anugraha Bhashanam New Year speech 2008



Stepping into 2008. Still we are in the myth of Dwaraka Tirumala, still we have not come out of it. It was very spectacular, very beautiful, and quite nice. It was very close to the heart, something which is very delicate and some thing very personal, some thing which has got no monetary or materialistic value, some thing which can only be understood only through the language of the heart, some thing can not be reasoned out, beyond reason, what is that? that is Brahman, that is what we have experienced at Dwaraka Tirumala.

One was fortunate to come, one was not fortunate to come, what about him, how are we going to translate all this and tell him that such a spectacular event took place, where we are all participated and

enjoyed the bliss and glory and all that. Can you express what happened at Dwaraka Tirumala (Chinna Tirupathi)? Why is it that we will not be able to express what we want to express? Why the semantics of thinking, present in mind, are not coming out as words? Experience can only be experienced and can not be explained to some other person.

Whether we really enjoy ourselves more intrinsically leading to joy in life? In fact, today morning I was talking to one of my friends, I was telling him the difference between joy and happiness. When I just entered his place casually he greeted 'happy new year' and extended his hand in a gesture of celebration and I reciprocated. He was busy greeting 'happy new year' to all the visitors to his place and in exchanging pleasantries.

Then I had a doubt. Masters are very crack and doubtful persons, in fact they are the worst suspecting people. Your gradation of doubt is not that good. Masters can have doubts in such a way that you won't have solutions to the doubts, that is why, whether a master is capable of answering you or not, he will be capable of questioning you. So I had a doubt, see this young boy, about 30 years, yes, no more, going on saying 'happy new year' and busy all through, these young lives are charged with so much of happiness. Then I asked the boy, "You are greeting 'happy new year' to all, is this like saying good morning every day to all you meet? Certain things are said every day and certain things once in a year.

Happy Ugadi, Happy Diwali, Happy Sankranti, Happy Father's day, now in the



west, father will be remembered once annually and there, those unfortunate chaps have to remember so many fathers, biological father is some thing different, and the mother may be living with another gentleman, whom also this chap would be forced to call father, so Father's day in the west is the most confusing day, and it is no wonder if a kid asks the mother "am I supposed to greet Williams or Roberts or my biological father Andrews?" When it will be Mother's day there can not be any confusion. There can be only one mother. You see the beauty, Still the father's case is different.

We are going on greeting every body 'happy new year', 'happy new year', mechanically. Is it really from the heart of hearts that you feel the other person must be happy? Then you will not be happy, that is the problem. If you really wish a person 'happy new year' then you will be sad. What we actually need is joy, not happiness. Happiness is a state of mind, that's all. It is one more thing like loving, talking and crying, that's all. Yet another state of mind.

But joy is the basis of the system. That's why we greet Enjoy. There is no word Unjoy like unhappiness. It is always in the positive only. A person can not say I am not joyous. But he can always say he is unhappy. See the difference. Joy is always bliss. It is how you look at life. It is your own attitude towards life. That is joy. What is it you want, what is that you are craving for? One thing is very sure, once born you are going to die. We wait for death, we are waiting for that glorious moment of death, and while waiting we carry out certain activities, greeting each other on festive occasions and etc., since we will not keep quiet.

What can give happiness and joy to one person only that person knows. No body else. Can I give you joy? Can I make you happy? That means you will always

expect me to do something that will keep you happy. That then becomes a habit, and since I am against it, I will break the habit.

When I find some thing is becoming habitual, and people are taking casually, as the Master I tell people I can't be taken for granted. That's where the Masters can not be relied at all. All the Masters are very dangerous and as good as terrorists and extremists. They talk to you beautifully, emotionally, sentimentally and take you to a stage and then will instantly drop you. That is the danger the master can put you in.

On the other day someone told me "Gurujī, I saw you recently going on a scooter as a pillion rider". I said "So what? There was a pillion, I can ride as a pillion rider, and I was going like that. What is in it so strange? When you are going with a beautiful girl, I don't keep looking at her for the simple reason she may feel 'don't look at me, man, I am very conscious'".

Then at the signal post suddenly a scooterist said "Namaskar Gurujī", losing balance dangerously. What Namaskar at the Traffic signal? If he falls down, then I have to join him in Apollo. Already the traffic police there observed many times this Namaskar practice, and might be thinking that this man is a public nuisance, and not to be allowed to ride on scooters. What is the meaning of Namaskars, in a public busy drive way? You may think by saying Namaskar to Gurujī, you are being very reverent. I know what reverence you have, Keep your reverence in the heart. If you rever or not also that will not change my attitude. Because I enjoy being a Master. That is joy, and not happiness.

My gurus told me to accept life for whatever it is and not to expect anything from life. You are all full of expectations and such attitude in life leads to problems. I know some people who have desires but no expectations. (To be contd....)



Ramadasu Keerthana

Bhadrachala Ramadasu, as he is popularly known, Kancharla Gopanna was a great devotee-saint-poet-composer of Andhra Pradesh who dedicated his life to sing the glories of Lord Rama and composed numerous songs in Telugu on his beloved deity Sri Rama, which are very popular even today in the land of Andhra Pradesh. Ramadasu is known for constructing the current Rama temple in Bhadrachalam and as consequence suffered the agonies of prison for 12 years.

Popularly known as Bhakta Raamadaas, he was born Gopanna to Linganna Mantri (a surname he kept as a result of one of his forebears being a minister at the court of a king) & Kadamba (sister of Madanna, a brahmin minister to Tanu Shah), in 1620 in Nelakondapalli, a small village in Khammam district, Andhra Pradesh. Since childhood, he imbibed his family's interest in spirituality and composed several keertanas on Rama. His devotion to Vaikunta Rama at the temple of Bhadrachalam, a small village in the middle of the jungle on the northern banks of the holy river Godavari, earned him his name Bhadrachala Raamadaas. His guru was Raghunatha Bhattacharya.

During the reign of Abdul Hasan Tana Shah, (the nawab of the Qutub Shahi Dynasty at Golconda), Ramadas (Gopanna), thanks to his uncle Madanna, was appointed as a Tahsildar for Palvancha Paragana which included Bhadrachalam, a pretty and picturesquely situated temple town on the Godavari river. Ramadas was always distracted and his intense love for Lord



Rama compelled him to build a temple at Bhadrachalam. He collected money for the construction from the citizens, but was not enough. So he borrowed from the tax revenue of the nawab and gave his god a worthy abode, vowing to return the money. However, the nawab was furious and sentenced Ramadas to 12 years in prison. Raamadaas thus earned the name Bandikhana Raamadaas (meaning imprisoned Ramadas). Frustrated at god's indifference to his pleadings, Ramadas composed some of the finest keertanas in his prison cell (reminding Rama of his services in *Ikshvaku Kula Tilaka*).

It is said that Rama & Lakshmana in the guise of two youngsters paid up his dues and got his release papers. The golden coins paid by Rama are known as Ram Tanka

coins .They can be seen even today. These coins have the Pattabhishekam scene on one side and the picture of another Rama Bhaktha, Hanuman, on the other side. The nawab was moved and recognized the greatness of Ramadas and released him immediately and gave him land around Bhadraachalam to continue his dedicated service to Bhadraachala Raamamoorthy. Ramadas spent the rest of his life on these lands and composed further moving poems that were to inspire Tyaagaraaja: in ksheera saagara sayana in Devagaandhaari, he says **"Dhirudau Ramadasuni Bandhamu dirchinadi Vinnanura Rama?"** (O Rama! I have heard how You obtained the release of the bold Ramadas from his prison life); in brindaavanalola in todli, in **kalligyunde gada** in keeravaani, in **Emi dova balkuma** in saaranga and in **Prahlaada Bhakti Vijayam** he says **"kaliyugamuna vara bhadra chalamuna nelakonna raamachandrani pada bhaktula kella varudanandagi velasina shree raamadaasu vinutintu madin"** (I praise Sri Raamadaas, who shines in this world as the supreme devotee of Sri Raamachandra, who shines forth from his seat at Bhadraachalam in this kali Yuga).

Other compositions are positive invocations, favored by traveling minstrels, including the Tondaiman rulers of Pudukottai in Tamil Nadu, who popularized his songs. Among his other accomplishments is the creation of the whole Ramayana story in the form of a prose-poem, a Choornika. Ramadas described himself in this way in the last verse of his Dasarathi Satakam: **"Alana Linga Mantri Suthudu(son), Atreya Gothrudu, Adi Sakha, Kancherla Kulothbhavudu, Gopakavindrudu."** Bhadraachala Raamadaas lived for 68 years.

PAHI RAMA PRABHO

(Ragam: Madhyamavathi, talam tisra Adii)

Pahi Ramaprabho Pahi Ramaprabho Pahi Bhadradri Vaidehi Ramaprabho |Pahi Ramaprabho ...|

Imdira Hrdayaravimdadi Rudha Sumdarakara Nanamda Ramaprabho |Pahi Ramaprabho ...|

Emdune Chuda Mee Sumdarakaramu Kamduno Kannulimpomda Syamaprabho |Pahi Ramaprabho ...|

Bmrdarakadi Bmrdarchita Padara Vimdamula Samdarsitanamda Ramaprabho |Pahi Ramaprabho ...|

Tallivi Neeve Ma Tamdrivi Neeve Ma Datavu Neevu Ma Bhrata Ramaprabho |Pahi Ramaprabho ...|

Needu Banambulanu Nadu Satrila Batti Badhimpakun & Navademi Ramaprabho |Pahi Ramaprabho ...|

Adimadhyamta Bahiramtaratmumdanucu Vadimtune Jagannatha Ramaprabho |Pahi Ramaprabho ...|

Sree Ramarameti Sreshtha Mamtramu Sare Sare Kunu Vimtaga Chaduvu Ramaprabho |Pahi Ramaprabho ...|

Sree Rama Nee Nama Chintanamrta Pana Sarame Nadu Madi Goru Ramaprabho |Pahi Ramaprabho ...|

Kaliki Rupamu Dalchi Kaliyugambuna Neevu Velasitivi Bhadradri Nilaya Ramaprabho |Pahi Ramaprabho ...|

Avyayudavaina Ee Avataramulavalana Divyulainaru Munulayya Ramaprabho |Pahi Ramaprabho ...|

Pahi Sree Rama Nee Pada Padmasrayula Palimpuma Bhadrasalla Ramaprabho |Pahi Ramaprabho ...|



Ramayana sites at Sri Lanka

COLOMBO, DECEMBER 25: Sri Lanka has sought India's assistance to develop sites associated with the Ramayana as tourist destinations. In fact, a Sri Lankan Tourism Department team is now in India to resurrect and sequence with accuracy the revered epic.

"Our team is currently in India to study the project. We have sent our experts to seek assistance in India for developing the sites in Sri Lanka which once witnessed (events of) the historic Ramayana," Sri Lanka Tourism Development Authority (SLTD) chief S Kalaiselvam said.

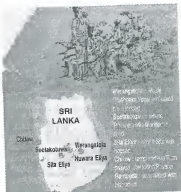
The tourism authorities are planning sound and light shows, proper logistic facilities and other amenities at the sites to attract Indians and other tourists from world over. However, Kalaiselvam said nothing has been finalised yet. "We have not yet decided on the knitty-grittles of the Ramayana site package," he said.

Patna: A temple trust in Bihar will soon send a team of Sanskrit scholars to Sri Lanka to study sites there associated with the Hindu epic Ramayana, including the place where Lord Rama killed Ravana and the cave in which his wife Sita is believed to have stayed.

The Patna-based Mahavir Mandir Trust will be sending the experts to the island nation "in the next three-four months", said trust secretary Kishore Kunal.

The Sri Lankan government had last month said that religious scholars had identified over 30 places associated with the Ramayana.

It was after this announcement that the trust



decided to send a team of scholars, all well versed with the epic, to study the sites, Kunal told IANS. He added that the team would study Ramayana sites located in India as well.

The evidence released by Sri Lanka is largely in consonance with the events narrated in "Valmiki Ramayana", said Kunal, a former police officer who was appointed administrator of the Bihar Religious Trusts Board by the Nitish Kumar government.

But some revelations like Ravana's body being kept in a 17-feet coffin seem incorrect in view of the description of his cremation in "Valmiki Ramayana", he said.

According to the Ramayana, Ravana brought Sita to Lanka by a flying chariot called "Pushpaka Vimanam". Mythology has it that the vehicle landed at Warangataka, about 10 km from Mahiyangana, east of the hill

station of Nuwara Eliya in central Sri Lanka.

Sita was then taken to Goorulupota, now known as Sitakotuwa, where Ravana's wife Mandodari lived. Seetakotuwa is about 10 km from Mahiyangana on the road to Kandy.

Sita was housed in a cave at Sita Eliya on the Colombo-Nuwara Eliya road, where a temple now exists in her name. She is also believed to have bathed in the stream flowing beside the temple.

North of Nuwara Eliya in Matale district is Yudhaganapitiya, where the battle between Rama and Ravana is said to have taken place. According to a Sinhalese legend, Dunuwila is the place from where Rama shot the arrow that killed Ravana.

The king of Lanka was chalking out his battle plans in a place called Lakgala when the killer arrow struck him. Lakgala is a rock that served as a watchtower from where Ravana could see north Sri Lanka clearly.

Folklore also says that Ravana's body was placed on a rock at Yahangala for his subjects to pay their last respects.

Since Ravana was a Brahmin, it was considered a sin to kill him, even in battle. To wash off the sin, Rama prayed at the Munneswaram temple in Chilaw, 80 km north of Colombo.

Rumassala and Ramboda, also in the tea-growing central highlands, are associated with Hanuman. Believers say that Hanuman dropped the Dronagiri mountain, which he brought from the Himalayas, at Rumassala. At Ramboda, known for its massive waterfalls, a temple for Hanuman has now sprung.

The Mahavir Mandir trust runs three hospitals here in Patna, including the state's first private cancer hospital, from the money offered by devotees and profits from the sale of special sweets prepared by it. Kunal is credited with turning the trust into a profit making body.

Kunal is also lobbying with the state government for developing a 'Ramayana circuit' in Bihar including Janakpur, Sitamarhi and Buxar to attract tourists. IANS

"Jagadanandakaraka" - Purana purusa nruvaratma"

"O! Primordial Person, yuvaraja, dear to those who love You
Demon destroyer of Khara, Viradha and Ravana
One who bewildered the pure sage Parasurama
O! Changeless Rama, adored by Tyagaraja
Cause of the bliss of Cosmos! Jail Janaki's Life-breath!"

"O! Greatest of the Raghu race!
Can't You come and confer Your grace on me,
knowing fully my sorrow of separation from seeing Your nectar, smiling face?
O! Lord who held Govardan mountain with your finger tip!
O! Supreme Soul who guard the universe!
To whom else can I plead
Don't be averse to me. I cannot bear it.
Accept me, You who are worshipped by Tyagaraja."



SANKAT MOCHAN TEMPLE

Sankat Mochan temple is one of the sacred temples of Varanasi. It is located in the southern part of Varanasi, near the Banaras Hindu University. It is dedicated to the Hindu God, Hanuman. The word "Sankat Mochan" means one who helps in removing sufferings i. e. Lord Hanuman. Tulsidas, the author of the famous Hindu epic Ramacharitamanasa, founded the Sankat Mochan temple. According to Hindu mythology, one who visits the Sankat Mochan temple regularly, his wishes get fulfilled.

In the mundir, special offerings are sold like the special "besan ke ladoo" (sweets). Also Hanumanji is offered with marigold flower garland. Outside the temple, there are many vendors who sell pendants, rings, holy flowers for the devotees. The temple is unique in a way that both Rama and Hanuman statues facing towards each other. Every Tuesday and Saturday, thousands of devotees queue up in front of the Sankat Mochan temple to offer prayers to Lord Hanuman. According to Vedic Astrology, Hanuman protects human beings from the

anger of planet Saturn and those who have ill placed Saturn in their horoscope visit the Sankat Mochan temple to get remedy. People put "Sindoor" on the statue and offer "laddoos" to Lord Hanuman. The "Sindoor", from the statue of Lord Hanuman is put on the foreheads of devotees.

Sankat Mochan Mandir do not have much historical significance but is a good place to visit at least once. No body knows who established this temple. It was actually very small in its early phase. In the due course various 'Mahants' collected funds to upgrade the structure and today it boasts off a fairly large complex. The temple has every possible facility for the devotees. There is an Inn too where devotees can stay overnight. The must attend religious function of this temple is the famous "Pratah Aarti" or dawn offering that takes place at 5 AM in the morning. The "Sandhya Aarti" or the evening offering is performed to Lord Sankat Mochan at around 8:30 in the night. "The Rathri Aarti" is performed at around 10 PM after which the gates are closed.

Bi-Weekly ceremonies are held every Tuesdays and Saturdays when "Akhand nama sangeerthanam, especially "Kishkindha" and "Sundara Kand" are recited. On the day of Kartik Krishna Chaturdhashi special prayers at dawn are held. On "Chitra Full-moon day, the annual festival of the temple is held. The chief attractions of this festival are the vivid tableaux that are taken out in the procession.





Thyagaraja Swamy

Great men appear from time to time as if sent by God for the purpose of elevating humanity. Saint Thyagaraja was one such extraordinary personality born to teach humanity the path of salvation through Music and Ramabhakthi. His contribution to the cultural growth in south India is unique. He was a practical philosopher and dedicated his entire life to the practice of NADOPASA. He had composed several Kritis in various ragas.

Saint Thyagaraja was born in Tiruvarur in the Thanjavur District on 27th Chaitra, Sarvajit, a Sukla Saptami corresponding to 4th May, 1767 according to one tradition and 1759 according to another tradition and named after the presiding deity (Lord Thyagaraja) of that temple town. The name THYAGA-RAJA means the 'Prince of Renunciation'. Thyagaraja was born as the third son of Ramabrahmam whose family profession was story telling (Katha Kalakshepam) and a distinguished exponent of Ramayana who was patronised by the King of Thanjavur. His mother was Seethamma, the daughter of the asthana vidwan Veena Kalahastayya.

The bulwark of a great culture, the Vijayanagara Empire fell at the end of the 16th Century. The invasion from the North brought in its wake. Quite a few Hindu families had to flee to southern areas which were still peaceful. Many found shelter under the benign rule of the Nayakas and the Maratha Kings of Tamilnadu. Particularly, a number of Telugu families went to South and formed nuclei of art and culture and Thyagaraja's ancestors belonged to one such stock, as he describes himself as descending from a family of immigrant Valdika Brahmins of the



Murignadu sect belonging to Kakarla family (Kakarla is a village in the Kurnool District of Andhra). They moved to Tamil Nadu Country during the Vijayanagar period in early 1600's.

Very soon after the birth of the saint, the family shifted to Thiruvaiyaru. The king of Thanjavur had gifted a house to him in this village and here Thyagaraja not only spent the major part of his life but also attained samadhi. Saint Thyagaraja completed the study of Sanskrit and Telugu and mastered Valmiki Ramayanam and other religious literatures. His mother had a collection of the Purandaradasa and taught them to her son.

He was thus introduced to the Sangita Pitamaha at a very early age and worshipped him as his adiguru. His precocity in music could not escape the notice of his father who put him under the tutelage of the court musician Sonti Venkataramanayya at the age of 16. Thyagaraja absorbed all that the guru could teach him within a year. After that he was on his own, perfecting his technique by immersing himself in the study of musicology from various treatises. Since from the age of 17, he started singing small kritis. He also showed a flair for composing music and while in his teens composed his first song Namo Namo Raghavaya in Desukatodi and inscribed it on the walls of the house. He studied NARADIYAM a treatise on music which he got from his grand father, Giri Raja Kavi.

In 1784, when he was 18 years, he married Parvathi. In 1785 at the royal court of Pudukottai Ramachandra Thondaiman, Thyagaraja had sung in Jothiswararupeni raga. In 1787, when Thyagaraja was 21 his father Ramabrahmam passed away. In 1787 at his age of 21, he got spiritual initiation from a saint called Ramakrishnananda. In 1789, when he was 23 years old, his wife, Parvathi passed away. He married her sister Kamala in 1790. He had a daughter called Seetharamalakshammamma.

In 1802, his guru, Sonti Venkataramanayya arranged for his arangetram where the vidwands of the palace were assembled. Thyagaraja sang his own composition, **Dorakuna ituvanti** in Bilahari. The song starts by asking, 'Is it possible to get darshan of Hari?'. At the end of the recital his guru, overwhelmed with emotion at his shishya's performance. Thyagara's fame as a composer of music was spreading fast. On hearing about him, King Sarabhoji II invited Thyagaraja to the palace to sing before him and also offered him the position of samasthana vidwan at the durbar. But

Thyagaraja, who was very clear about his mission in life, refused and declined the offer. Thyagaraja's reputation as an outstanding musician and composer was due to his desire to compose only to serve Rama and not any human being. In the presence of leading musicians he was asked to sing at Thiruvaiyaru and Thanjavur on two occasions. His mudra is 'Thyagaraja'.

In 1804 at his age of 37, his mother, Seethamma passed way.

Thyagaraja was constantly repeating the Rama Shadakshari mantra over 21 years and he completed in 1808 chanting 96 crores of Rama Nama.

In 1810, Thyagaraja's daughter seethalakshmi was given in marriage to Kuppuswami. Thyagaraja's disciple Walajapettal Vekataramana Bhaagavata brought a painting of Kodandarama, walking all the way from Walajapettal to Thiruvaiyaru and offered it to his guru.

Seetharamalakshammamma and Kuppuswami begot a boy who was named Thyagaraja who died issueless; thus came to an end the direct lineage of the composer.

In 1827, at the age 60, he celebrated Sashti Purthi. In 1839 during the month of April, he visited Tirupati, but when he went to the temple, it was closed. In sadness, he sang "**Teratiyagaraadaa**" and the temple officials gathered round in admiration when they saw the door opening by itself and the screen falling aside. He sang "Venkatesa ninu sevimpā" in his happiness at seeing the Lord

While returning to Thiruvaiyaru, he visited Chennai-Kovur, where he composed Kovur Pancharatna during his stay with Kovur Sundara Mudaliar. Later he composed Thiruvetriyur Pancharatna while he was staying with Veena Kuppler. At the invitation



The Ghana Pancharatna Kriti, 'Endaro mahanubhavulu..' was composed when Chatkalam Govindamaarar visited him in 1843.

It was said that Lord Rama appeared before him on 27-12-1846 in his dream and offered him Moksha after 10 days. Next day he revealed this to his disciples and relatives during 'Ekadasi Bhajana'. Accordingly everyone believed that 6-1-1847 would be the day when he was excepted to become Mukdhi. The Saint took to Sanyasa on 5-1-1847 when he felt the premonition of his approaching end to his mortal life, he attained Siddhi on the Pushya Bahula Panchami day in the year Prabhava 1847 A.D. (6-1-1847). His mortal remains were interred at a spot on the left bank of the river Cauvery at Thiruvaiyaru with the honor and religious rites due to a Sanyasi. A brindavan consisting of a conventional brick structure and Thulasi plant was put up.

Saint Thyagaraja is stated to have composed several Kritis. Two plays of him of Yakshagana type are available now. He had employed over 200 raghas. The Pancharatna Kritis are the most representative of Saint Thyagaraja's art as a composer. The Divyanama and Utsava Samprathaya Kritis composed by him are melodies. Though an ardent Ramabaktha he was, Saint Thyagaraja had also sung in praise of other deities as well. To him music was Nadopasana. The vanity of wealth or the pomp of power never tempted him.

of his disciple Laalgudi Raamayya, he composed the Laalgudi Pancharatna. He also composed the Shreeranga Pancharatna in praise of Ranganatha of Shreerangam and 5 kritis in praise of Sage Naarada.

On completion of this spiritual tour he reached Thiruvaiyaru at the end of October, 1839. In 1841, Gopalakrishna Bharathi visited Thyagaraja at his residence in Thiruvaiyaru.

"Jagadanandakaraka' - Omkara panjarakira"

"O Ramal Parrot residing in the cage of Pranava sound- AUM
Your varied forms are Siva, Brahma and Vishnu
You destroyed the demon Ravana, the father of Indrajit
O compassionate, You are the beloved of Crescencrested Siva
You protect those seek refuge in You and delight those with good minds
O Changeless One! You are the essence of Vedas I"



Bright Pearl

Long, long ago, there was a snow-white Jade Dragon, living in a rock cave on the east bank of the Celestial River. In the great forest across the river lived a beautiful Golden Phoenix.

Leaving their home every morning, the dragon and the phoenix met each other before going their different ways. One flew in the sky, while the other swam in the Celestial River. One day, both came to a fairy island. There they found a shining pebble and were fascinated by its beauty.

"Look, how beautiful this pebble is!" Golden Phoenix said to Jade Dragon.

"Let's carve it into a pearl," said Jade Dragon.

Golden Phoenix nodded in agreement. Then they started working on it, Jade Dragon using his claws and Golden Phoenix her beak. They carved the pebble day after day, month after month, until they finally made it into a perfect small round ball. In high spirits Golden Phoenix flew to the sacred mountain to gather dewdrops and Jade Dragon carried a lot of clear water from the Celestial River. They sprinkled and washed the ball with dew and water. Gradually the ball turned into a dazzling pearl. They had become so attached to each other and both loved the pearl dearly that neither wanted to go back to the cave and the forest. So they settled down on the fairy island guarding the pearl.

It was a magic pearl. Wherever it shone, things grew better. Trees became green all the year round, flowers of all seasons bloomed together and the land yielded a richer harvest.



One day, the Queen Mother of Heaven left her palace and saw the brilliant rays shed by the pearl. Overwhelmed by the sight, she was eager to acquire it. She sent one of her guards to go in the middle of the night to steal the pearl from Jade Dragon and Golden Phoenix while they were fast asleep. When the guard came back with it, the Queen Mother was very pleased. She would not show it to anyone, but immediately hid it in the innermost room of her palace, to reach which one had to pass through nine locked doors.

When Jade Dragon and Golden Phoenix woke up in the morning, they found the pearl gone. Frantically, they searched high and low for it. Jade Dragon looked into every nook and cranny at the bottom of the Celestial River, while Golden Phoenix combed every inch of the sacred mountain, but in vain. They continued their unhappy search day and night, hoping to recover their treasured pearl.

On the birthday of the Queen Mother, all the gods and goddesses in Heaven came to her palace to offer their congratulations. She prepared a grand feast, entertaining her

guests with nectar and celestial peaches, the fruit of immortality. The gods and goddesses said this to her, "May your fortune be as boundless as the East Sea and your life last long like the South Mountain!"

The Queen Mother was excited and, on a sudden impulse, declared, "My immortal friends, I want to show you a precious pearl which cannot be found either in Heaven or on earth."

So she unfastened nine keys from her girdle and unlocked the nine doors one after the other. From the innermost room of her palace she took out the bright pearl, placed it on a golden tray and carried it carefully to the center of the banquet hall. The whole hall was instantly lit by the pearl. The guests were fascinated by its radiance and greatly admired it.

In the meantime, Jade Dragon and Golden Phoenix were continuing their fruitless search. Suddenly Golden Phoenix saw its bright light and she called to Jade Dragon, "Look, isn't that the light from our pearl?"

Jade Dragon stuck his head out of the Celestial River and looked, saying, "Of course! No doubt about it! Let's go and get it back."

They flew towards the light, which led them to the palace of the Queen Mother. When they landed there, they found the immortals crowding around the pearl and praising it lavishly. Pushing through the crowd, Jade Dragon and Golden Phoenix shouted

together, "This is our pearl!"

The Queen Mother was so enraged by their claim that she snapped, "Nonsense! I'm the mother of the Heavenly Emperor. All treasures belong to me!"

Jade Dragon and Golden Phoenix were infuriated by her remarks. They protested by saying, "Heaven did not give birth to this pearl, nor was it grown on earth. It was carved and polished by us. It took many years of hard work."

Shamed and angry, the Queen Mother clutched the tray tightly while ordering her palace guards to eject Jade Dragon and Golden Phoenix. But they fought their way back, determined to snatch the pearl from the Queen Mother. The three struggled over the golden tray with all their might. As the tray shook amidst the tussle, the pearl fell off, rolled to the edge of the stairs and then dropped into the air.

Jade Dragon and Golden Phoenix rushed out of the palace, trying to save it from being dashed to pieces. They flew beside the falling pearl, until it slowly landed on earth. When it touched the ground, the pearl immediately turned into a clear, green lake. Jade Dragon and Golden Phoenix could not bear to part from it, and so they changed themselves into two mountains, remaining forever by the side of the lake.

Since then, Jade Dragon Mountain and Golden Phoenix Mountain have quietly stood beside the West Lake.

"Namo Namo Raghavaya - Desikatodi raga"

"Glory be to Rama forever! glory to be Raghava!
The teacher of Wishing Tree of faithful creatures, Brahma, Siva and all gods
Protector of Gajendra, the elephant king Lord whom Tyagaraja is always
worshiping Glory, glory to Rama, forever glory to Raghava!"



Swami Rama Tirtha

Swami Rama Tirtha, a direct descendant of Gosain Tulsī Das, the immortal author of the widely read Hindi Ramayan, was born in 1873, at Muraliwala, in the district of Gujranwala, Punjab.

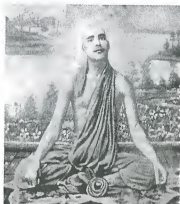
Rama Tirtha was a very bright student, a genius possessing unusual intelligence, contemplative nature and an intrinsic love of mathematics and solitude. He topped the list in B.A. and took his M.A. degree in Mathematics, a subject in which he was exceptionally bright.

For two years, Rama Tirtha was a Professor of Mathematics in the Lahore Foreman Christian College, and he acted as a Reader for a short time in the Lahore Oriental College.

In the year 1900, Rama Tirtha went to the forest and soon became a Sannyasin. He went to America and Japan and thrilled the Americans and the Japanese with his inspiring and soul-elevating speeches. In Egypt he was accorded a hearty welcome by the Mohammedans, to whom he delivered a lecture in Persian in their mosque. Rama Tirtha was ever cheerful and brilliant with eyes beaming with divine lustre and joy. He was perfectly at home in Persian, English, Hindi, Urdu and Sanskrit literature.

Rama Tirtha was a great ascetic and an enlightened mystic. He practised Yoga on the banks of the river Ravi. Later he lived in the forests of Brahmapuri, on the banks of the river Ganges, five miles away from Rishikesh and attained Self-realisation.

Today Rama Tirtha is not present amongst



us in his mortal coil, but he is truly ever alive, eternal and imperishable, ever shining as a beacon-star in the spiritual firmament of the world. He had the highest realisation of the Satchidananda as the all-inclusive Bliss-supreme. The ancient sages and modern saints have proved this ineffable nature of the Supreme, not by logical proofs of perception and knowledge, but by actual experience of it which cannot be communicated to others for want of means. And Swami Rama Tirtha was one among such Experiencers of the Ultimate Bliss.

Under the holy guidance of Sri R.S. Narayana Swami, a direct disciple of Swami Rama Tirtha, the Ramatirtha Publication League was established at Lucknow. Every lover and admirer of Sri Rama Tirtha's soul-inspiring teachings owes a deep debt of gratitude to Sri Narayana Swamiji and the League for



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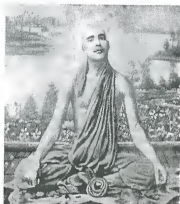
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taking immense pains in making Rama Tirtha's works available to the world.

Sri Swami Rama Tirtha is one of the brightest jewels of India's genius. Rama belongs to that prophetic group of inspired seers who rang up the curtain of Indian Renaissance and ushered in the era of a strongly positive, aggressive and all-conquering spirituality. His advent into Bharatavarsha was potent with a great significance to man in modern times.

From Rama India has inherited the dual gems of Vedantic boldness and spiritual patriotism. The spiritual patriotism of Rama is something unique and grand. Every son of India should absorb it and make it his own. Swami Rama emphatically declared that if you must have intense and real patriotism, then you must deify the Motherland, behold Bharatavarsha as the living Goddess. "If you must realise unity with God, realise first your unity with the Whole Nation. Let this intense feeling of identity with every creature within this land be throbbing in every fibre of your frame" said Rama. "Let every son of India stand for the Whole, seeing that the Whole of India is embodied in every son. When streams, stones and trees are personified and sacrificed to in India, why not sanctify, deify the great Mother that cradles you and nourishes you? Through Prana-pratishtha you vitalize an idol of stone or an effigy of clay. How much more worthwhile would it be to call forth the inherent glory and evoke fire and life in the Deity that is Mother India?". Thus, to Rama, the national Dharma of love to the motherland was a spiritual Dharma of Virat Prem. Let every Indian today fervently take this legacy into his heart. By this act show your real appreciation of the great seer; show your gratitude to the great seer. Thus can you glorify his life and his teachings.

The highest realisation of patriotism, Rama

believed, lay in fully identifying yourself with the land of your birth. Remember his words: "Tune yourself in love with your country and people". Be a spiritual soldier. Lay down your life in the interest of your land abnegating the little ego, and having thus loved the country, feel anything and the country will feel with you. March and the country will follow. This, indeed, is practical Vedanta.

Rama Tirtha infused in the minds of people a new joy, a happy conviction that it was not for nothing that we lived in a miserable earth, and that we did not, after a long struggle in the sea of life, reach a waterless desert where our sorrows would be repeated. He lived practical philosophy, and through that showed to the world that it was possible to rejoice in the bliss of the Self even in this very life, and that everyone could partake of this bliss if one sincerely strived for it.

Swami Rama was an exemplary figure in the field of Vedantic life. He was a practical, bold Vedantin. He lived a dynamic life in the spirit of the Self. Very high were his ideals, sublime were his views, and perennial and spontaneous was his love. He was Divinity personified and love-incarnate. He is ever alive as a dynamic soul-force, ever shedding the spiritual effulgence in the heart of every seeker after Truth. His teachings are inspiring, elevating and illuminating—a fountain of his intuitive experiences.

The teachings of Rama Tirtha are peculiarly direct and forceful. They are unique. Rama Tirtha did not teach any particular Yoga or Sadhana or propound any abstract philosophical theory. He taught the actual living of Vedanta, of Yoga and Sadhana. This he taught by his own personal example. In himself he embodied an exposition of illumined living. Thus Rama Tirtha's very personality itself preached and taught as

much as any of the innumerable discourses and lectures he delivered to crowded audiences from platforms that ranged from Tokyo to Toronto.

To the West, Swami Rama appeared not merely as a wise man of the East but as the Wisdom of the East come in tangible form. Rama Tirtha was a blissful being inebriated with the ecstasy of Spiritual Consciousness. And his bliss was infectious. His glance flashed forth Vedanta. His smile radiated the joy of the Spirit. Vedanta streamed forth in his inspired utterance and in his whole life; every action, gesture and movement vibrated with the thrill of Vedantic Consciousness.

Rama Tirtha demonstrated how Vedanta might be lived. His life was an expression of the supreme art of living life in all its richness of vision and fullness of joy. Rama Tirtha presented Vedanta not so much as a knowing and a realising, as a becoming and a being. It was Swami Rama Tirtha's unique distinction that he expounded Vedanta as a supreme yet simple art of living. He did not try to take people to Vedanta, but he took Vedanta to the common man. Swami Rama Tirtha took Vedanta into the quiet homes, into the busy offices, into the crowded streets and into the noisy markets of the western world.

Both to the East and to the West, therefore, Swami Rama's life has been a boon and a blessing. For India, he vivified Vedanta with the vitality of his own inspired life and shining example. He shook India out of fantasy, superstition and misconception; he shocked America to wakefulness and an awareness of the intrinsic worth of the practicality of Atmic living. He revealed how

the central secret of all lofty activity lay in attunement with the Divine Law of oneness, harmony and bliss.

To rise above the petty self and act impersonally—this was the key to divine living. His call to his countrymen was: "May you wake up to your oneness with Life, Light and Love (Sat-Chit-Ananda) and immediately the Central Bliss will commence springing forth from you in the shape of happy heroic work and both wisdom and virtue. This is inspired life, this is your birthright".

To the Americans Rama taught the way of perfect morality and total abstinence. Keeping the body in active struggle and the mind in rest and loving abstinence means salvation from sin and sorrow, right here in this very life. Active realisation of at-onement with the All allows us a life of balanced recklessness. This sums up Rama's message to the land of the Dollar.

In short, Swami Rama's thrilling life is a flashing example of rare Prem and a divine spontaneity. Listen! Here Rama's voice whispers: "You have simply to shine as the Soul of All, as the Source of Light, as the Spring of Delight, O Blessed One! And energy, life activity will naturally begin to radiate from you. The flower blooms, and lo! fragrance begins to emanate of itself". Awake India! Respond to this call of Rama. Realise the Bliss that is Yourself. Come now, live the life in the Atman. From this moment let Rama enter into your heart and animate your actions and inspire your actions and inspire your very life! May his Divine Spirit vivify and raise India to her pristine glory and Vedantic grandeur! Live in Om

"Have more regard for TRUTH than any thing else. TRUTH belongs to none, everybody and everything belongs to IT "



Different Versions of Ramayana

The original or Adī Ramayan by Sage Valmiki has been adapted or translated into the various regional languages in India. Majority of them are not mere literal translation instead they all have their own distinguishing features.

Ramcharitmanas written by Tulsidas in the 16th century is the Ramayana version popular in North India.

In Urdu, it the Pothi Ramayana written in 17th century.

In Jammu and Kashmir, it is Kashmiri Ramavatara Charita written in 19th century.

In Punjab, it is the Ramavatara written in 17th century by Guru Gobind Singh.

In Gujarat, it is the Tulsi-krita Ramayana a Gujarati adaptation of Tulsidas Ramayana in 17th century by poet Premanand.

In Maharashtra, it is the Marathi Bhavartha Ramayana written by Eknath in the 16th century. There is also reference of Ramayana being translated into old Marathi during the 12th or 13th century.

In Assam, it is the Assamese Katha Ramayana or Kotha Ramayana in 15th century by Madhava Kandali.

In Bengal, it is the Bengali Krittivas Ramayan written by poet Krittivas in 15th century.

In Orissa, it is the Oriya Balaramadasa Ramayana was adapted by Balarama Das in the 16th century.

In Andhra Pradesh, the Telugu Ramayan is known as Sri Ranganatha Ramayana and was

adapted by Buddha Reddy.

In Karnataka, it is Kannada versions of the Ramayan – the Kumudendu Ramayana (Jain version) in 13th century and the Kumara-Valmiki Torave Ramayana in 16th century. There is another one titled Ramachandra Charita Purana written by Nagachandra during the 13th century.

In Tamil Nadu, it is the most popular Tamil Kamba Ramayana written by poet Kamban in the 12th century.

In Kerala, it is the Malayalam Adhyatma Ramayanam Kilipattu written by Thunchaththu Ezhuthachan in the 16th century.





Sarvadhari Ugadi

Ugadi is the New Year's Day for the people of Andhra Pradesh and also for the Telugu people all over the world. Those who live north of the Vindhya hills observe it as "Brihaspatyamana". People living to the south of the Vindhya hills observe it as "Sauramana" or "Chandramana".

A Unique Ritual - There is a peculiarity about the practices of the various sects of Brahmins; one who is not conversant with them finds it difficult to understand their meaning. Even though they are all Brahmins certain differences in their lineage may be traced among them. These become manifest in their distinctive calendars where the dates and months vary. Some have calculations according to the solar system, and others according to the lunar system; with the result that despite all being Brahmins the New Year differs among different sects. Thus there is a Telugu New Year's Day, a Tamil New Year's Day, and a New Year's distinct from these in the almanac of North India.

According to Chandramana, Ugadi is celebrated on the bright fortnight ('Shukla Paksha') of the first month ('Chaitra Masa') in the first season of the year i.e. Spring ('Vasanta-Ritu'). As all these important elements are present, this day has special significance marking the commencement of a New Year.

Significance - It is believed that the creator of the Hindu pantheon Lord Brahma started creation on this day - 'Chaitra Suddha Padhyami' or the Ugadi day. Also the calculations of the great Indian Mathematician Bhaskaracharya proclaim the Ugadi day as the beginning of the New Year, New month and New day. The onset of spring also marks a beginning of new life with plants acquiring new life, shoots and leaves. The vibrancy of life and verdant fields, meadows full of colourful blossoms



signify growth, prosperity and well-being.

With the coming of Ugadi, the naturally perfumed Jasmine's spread a sweet fragrance, which is perhaps unmatched by any other in nature's own creation. While large garlands of Jasmine are offered to Gods in homes and temples, Jasmine flowers woven in clusters adorn the braids of women.

Predictions of The Year - Ugadi marks the beginning of a new Hindu lunar calendar with a change in the moon's orbit. On this day, people chant mantras and the pundits make predictions for the coming year. Traditionally, the "Panchangasravanam" or listening to the yearly calendar was done at the temples or at the Town square but with the onset of modern technology, one can get to hear the priest-scholar on television sets right in one's living room.

Preparing For The Occasion - Preparations for the festival begin a week ahead. Houses are given a thorough wash. Shopping for new clothes and buying other items that go with the requirements of the festival are done with a lot of excitement.

Ugadi is celebrated with festive fervour in the states of Maharashtra, Karnataka and Andhra Pradesh. While it is called Ugadi in Andhra and Karnataka, in Maharashtra it is known as "Gudipadava".

On Ugadi day, people wake up before the break of dawn and take a head bath after, which they decorate, the entrance of their houses with fresh mango leaves. The green mango leaves tied to the doorway signify a good crop and general well being. It is noteworthy that one uses mango leaves and coconuts (as in a 'Kalasam', to initiate any

puja) only on auspicious occasions to propitiate gods.

People also splash fresh cow dung water on the ground in front of their house and draw colourful floral designs. This is a common sight in every household. People perform the ritualistic worship to God invoking his blessings before they start off with the New Year. They pray for their health, wealth and prosperity and success in business too. Ugadi is also the most auspicious time to start new ventures.

Special Delicacies - It is a season for raw mangoes spreading its aroma in the air and the fully blossomed Neem tree that makes the air healthy. Also, jaggery made with fresh crop of sugarcane adds a renewed flavour to the typical dishes associated with Ugadi.

"Ugadi Pachchadi" is one such dish that has become synonymous with Ugadi. It is made of new jaggery, raw mango pieces, Neem flowers and new tamarind. The inner significance of this preparation is to indicate that life is a mixture of good and bad, joy and sorrow and all of them have to be treated alike.

All experiences have to be treated with equanimity. Every one should make a resolve that he will face calmly whatever happens in this year, accepting it with good grace and welcoming everything. Consider everything as for one's own good. Men should rise above sorrow and happiness, success and failure. This is the primary message of the Ugadi festival.

In Andhra Pradesh, eatables such as "Pulihora", "Bobbatlu" and preparations made with raw mango go well with the occasion. In Karnataka too, similar preparations are made but called "Pulogure" and "Holige". The Maharashtrians make "Puran Poli" or sweet "Rotis".

Tamil New Year - The month of Chittrai (April - May) embarks the time of festivities in Tamil Nadu. Tamil's New Year Day "Puthandu" is celebrated on April 13 or 14

every year (according to the Gregorian Calender). People greet each other "Puthandu Vazhukal" which means Happy New Year. This auspicious day is also popular as Varusha Pirappuv. As per the Hindu mythical legends, Lord Brahma started creation of the universe.

Highlights of the Festival New Year's day is a gala time for all Tamils. The main focus is on the food eaten on the day. 'Maanga Pachadi' is the pulse of the festival. It is a dish made of raw mangoes, jaggery, neem flowers which tastes sweet, salt, sour and bitter. This entails different colors of life. It depicts that life has to face everything from success to defeat. At the time of New Year festivities, a grand Car Festival also takes place at Tiruvadamarudur near Kumbakonam. At some places, Chitthirai festival is also celebrated. It is said on this day, Goddess Meenakshi got married to Lord Sundareswarar.

Puthandu Rituals In Tamil Nadu, people follow some strict rituals in a belief to ensure well-being and prosperity of their families. The most popular tradition is to view Kanni at dawn with a hope to bring good luck. People start the day by watching some auspicious items like gold and silver jewelry, betel leaves, nuts, fruits and vegetables, flowers, raw rice and coconuts. Following the rituals, Tamils take bath, wear fresh clothes and visit the temples to pray for success in life. After this, Panchangam (almanac) is read.

Many people get their houses painted to mark the renewal of life. Ladies adorn their houses with fresh mango leaves and Kolam (rangoli) designs. Sometimes, a decorated lamp kuthuvillakku is placed in the center of colorful Kolam to bring light to the house.

People in the advent of merrymaking and feasting exchange gifts with each other. Children are highly excited at the time of Puthandu as they receive small gifts or cash from their parents and relatives.



Sarayu River

The Sarayu (also Sarju; is an ancient river that flowed through what is now the modern Indian state of Uttar Pradesh. It is often considered to be synonymous with the modern Ghaghara river or as a tributary of it.

The name is the feminine derivative of the Sanskrit root sar "to flow"; as a masculine stem, saráyu- means "air, wind", i.e. "that which is streaming").

The river is mentioned three times in the Rigveda. The banks of the Sarayu are the location of the slaying of two Aryas at the hands of Indra in RV 4.30.18. It is listed together with Rasa, Anitabha, Kubha, Krumu and Sindhu as obstacles crossed by the Maruts in RV 5.53.9. In this verse, Purisini "carrying loose earth" appears as its epithet. At this stage of the earlier Rigveda, it is apparently a western tributary of the Indus. Finally, it is invoked together with Sindhu and Sarasvati (two of the most prominent Rigvedic rivers) in the late hymn RV 10.64. In RV 5.53.9, the river appears with the

Rasa, Anitabha and Kubha River.

According to Ramayana 1.5.6, the Sarayu flowed beside the ancient city of Ayodhya, which is in the modern day Uttar Pradesh. It was a tributary of the Gogra.

The Sarayu played a vital role for the city and life of Ayodhya, and according to the great Hindu epic, the Ramayana, is where Rama, the seventh Avatara of Vishnu immersed himself to return to his eternal, real Mahavishnu form, when he retired from the throne of Kosala. His brothers Bharata and Shatrughna also join him, as do many devoted followers. The Sarayu is also the river upon whose banks King Rama was born.

While the Sarayu river plays an important role in mythology, it is also the name of a modern river, a tributary of the Ganges which meets two other rivers at the confluence (sangam) in U.P. Sarayu is also the name of the river that flows by the fictional town of Malgudi created by the Indian writer R. K. Narayan.





బాపు రామాయణ చిత్రమాల



భక్త శబరి Bhakta Sabari

Bapu Ramayana Portraits

